The Undergraduate.

VOL V. MIDDLEBURY, VT., MARCH, 1880. NO. 7.

A WELCOME GUEST.

Oh! I am a fairy, in garments green,
My wings are as light as air,
My slippers are dainty as e'er were seen,
And a magical wand I bear;
I hide in nooks,
By the frozen brooks,
And coax them to break old Winter's chains,
And his cold bones crack,
As I drive him back,
With his blustering winds, to his own domains.

I tease him with showers, by day and night,
Until he is glad to go,
I laugh when he clutches in wild affright,
His glistening robe of snow;
I lovingly peep
At the flowers asleep,
And kiss them to life when the blue birds sing,
I am light and gay,
Through the live long day,
And the happiest child of the year is Spring.

J. C. H.

RIGHT VS. MIGHT.

To Napoleon is ascribed the saying, "Providence favors the heaviest battalions." If by this he meant that the heaviest battalions were usually victorious whatever the merits of the cause for which they were fighting, he was much nearer the truth than many people will admit. The notion is largely prevalent that the cause of justice must be triumphant, that wherever right and wrong, or truth and error, clash with each other, the right and truth must prevail whatever be the circumstances attending the conflict. We often hear the saying, "Truth is great and will prevail," as if there were some inherent quality in truth by which it was destined to be victorious in every struggle with error. This notion is evidently grounded in the emotional part of our nature. There is no class of notions that we adopt more readily or believe more firmly than those that harmonize with our natural inclinations. We are apt to accept such without question. Now the majority of people rejoice in the success of right and truth, or rather in the success of what they think is right and truth, hence, following their natural inclinations they seem to settle down into the belief that in some way or other these principles must be triumphant. It requires only a superficial glance at history to show that this notion is incorrect.

If ever the principles of justice were brought into a hand-to-hand conflict with oppression and tyranny, it was in Poland. There was a people desiring liberty, longing for the same freedom that we enjoy, yet they were crushed by the power of stronger nations. The fact that Poland was right in her struggle for liberty had no more to do with the issue of that struggle than had the morning light. Her enemies were the stronger and she must yield to them right or wrong. We are sure that the Spartans at the pass of Thermoplæ were right in opposing the invasion of Xerxes that they might protect their homes and their shrines, yet the story of their fate is familiar to us all.

Men have been put to death for expressing opinions and the truth they sought to give to the world has been lost forever, or suppressed until some one else discovered it and presented it under circumstances more favorable for its reception. Many instances of this fact might be cited, and in every case the question has been decided by force without any regard to justice or to the eternal principles of right. Grant that the cause for which we may be contending is right, there is nothing in this fact alone whereby we

may infer that we shall be successful.

It may seem as though a consciousness that one is right would give him strength in the conflict. It must be remembered, however, that men fail in judgment, that what they consider right may in reality be wrong. Error when firmly believed in is just as potent as truth to arouse enthusiasm and incite to action. Many an unscrupulous leader has steeled the hearts and nerved the arms of his followers by convincing them that they were doing right in carrying out his plans. We shudder at the treachery and cruelty by which Pizarro effected the conquest of Peru, yet he entered that country with the sword in one hand and with the cross in the other, and his soldiers executed his orders under the conviction that they were fighting for God and the Holy Church. As far as one's convictions are concerned it matters little whether they are founded on truth or on error. The Inca defending his home and his altars and the Spaniards devastating them with fire and the sword are both strengthened by the consciousness that they are right.

People are too apt to suppose that the merits of a cause are proportionate to its success, but success in itself, considered apart from all other circumstances is no proof that a cause is right. The fact that a theory prevails ought not in itself to be considered as proof that it is true. Ever since the world has been peopled with intelligent beings error has existed. False theories have been transmitted from age to age until the masses have come to respect them as truths, until they have even incorporated them into their religious beliefs, and if anyone has ventured to assail them he has brought upon himself the wrath of the multitude who were determined to silence him in some way. Success under such circumstances does not prove a theory to be true, for the laurel of victory does not always rest on the cause of right. Right will not be victorious unless it is defended by force sufficient to overcome the powers arrayed against it. Truth will not prevail against error unless it is supported by intelligent reason strong enough to overcome the fallacies with which it has to contend.

KINSHIP OF TRUTHS.

In every department of science the course of progress has been from an observation of isolated, individual phenomena to the discovery of general laws governing those phenomena. The starting point has always been the particular and the tread has been toward the general. Many of the steps have been slow and uncertain, and advancement has been largely accidental. Many truths have been so imperfectly understood or so mixed with error, and men's minds have been so preoccupied with their own pet conceptions of truth that correct universal principles were late in being grasped. Such men as Socrates, Aristotle and Plato stand out in bold relief in history as those who rose above their contemporaries and viewed from an eminence the vital questions agitating the minds of their time and got an insight into central principles and discovered more universal truths. If the world could have had more such deep and penetrating minds, minds capable of setting and keeping thought on the right track, our plane of advancement would now be much higher than it is. But the course has been otherwise, slowly out of darkness into light. I believe that the principles of truth (using the word truth in its most comprehensive sense as opposed to error) are comparatively few in number. Like the centers of the starry systems they are centers around which minor truths cluster in harmony. The history of chemistry affords a striking illustration of advancement through devious ways, through eager pursuits after phantasms, to the discovery of laws of chemical combinations, and, finally, by combining these laws to the discovery of the universal law of equivalent proportions, a law which makes chemistry one of the most reliable of modern sciences. The same is true of astronomy and of mental and physical science.

Matter is so related to mind that the laws which govern the physical organization have to be taken into account in studying mental processes.

The laws of plant growth have been found to be so unvarying that the botanist can trace intimate relations between tiny plants and large trees. Comparative zoology shows that the frames of all animals and of man are only modifications of an archetype. The skeleton of the crocodile by a few modifications becomes the skeleton of a man. Scientists have shown that the law of natural selection, or the choice of the fittest, holds from man down through many grades of animal life. Beasts and birds form attachments and relationships between the sexes similar to those enjoined on man by the highest moral law.

Among the salutary tendencies of the present time that of bringing into harmony phenomena which have heretofore been considered antagonistic is worthy of special notice. Men are beginning to see that science does not kill biblical religion. They are finding that their fears of the inroads of science were grounded on an erroneous conception of biblical truth itself. They are becoming less and less afraid of truth, no matter from what quarter it comes. I believe that *truths* are not conflicting,—they exist in harmony. To discover this harmony requires only an understanding of truths. Truths, whether biblical or scientifiic, exist for our benefit, and all are needed to perfect the man. In all our study the discovery of the kinship of different sets of principles should be our constant aim. When I hear young men admonished not to be blinded by secular truths to those higher and more noble truths which relate to their future welfare, I infer that the admonisher is afraid that there is an antagonism between truths that some truths are blinding. I also infer that he does not consider that all truth is for the present, that the future will take care of itself if truth in the present has its proper effect on the character.

It has been lately demonstrated that a physician in order to attain his highest success must have a thorough knowledge of the human mind. Many diseases are only mental disorders, and many times a clergyman has been found more efficacious than the physician himself. Many disputes and quarrels with which the lawyer has to deal may be settled by paying a careful attention to mental workings. In this respect all these professions are on a common basis.

Growth in all its diverse forms, whether in the vegetable or in the animal kingdom,is simply the formation of new cells. Man's mental powers are in many respects akin to the brute's,the difference being that man's mental house is one story higher than the brute's. The principles that govern the brute in a great measure govern the man.

Although great advancement has been made in generalizing principles relative to all departments of human research, yet it would be unsafe to say that the limit has been reached. Many sciences are only in their infancy. Even those which are considered firmly established and fully developed may themselves be found in the light of future discovery faulty and incomplete. Even if correct is it unreasonable to suppose that they may be merged into still more general sciences? that instead of being isolated nuclei they may be found by some fetches of similarity to be counterparts of more universal principles?

Bold scientific adventurers are leading thought off into paths hitherto untrod, and are showing that an intimate bond of union exists between laws governing plant and animal life. The theory relative to man's origin and development is thought to be corroborated by facts relative to plant development. Where shall these researches end? May we not expect that in the distant future when scales have fallen more from men's eyes, when more scientific secrets have been brought to light, may we not expect to find that our present stage of advancement is quite inconsiderable? that our present positive knowledge is so mixed with error that it must be discarded and replaced by other and more correct

fundamentals? May we not also expect that there may be a unifying and simplifying of truths, a gradual convergence toward the most general and harmonizing principles of all truth?

SHAKESPEARE'S SONNETS.

The everlasting fame of William Shakespeare as the worlds' great dramatist has so far eclipsed his fame as a writer of sonnets and of lyrics, that we seldom think of him or hear of him, in connection with any other form of writing than is exhibited in his grand dramas. But yet, we cannot read his sonnets, without being impressed with their perfectness and beauty; we cannot read the lyrics interspersed in the Passionate Pilgrim, Venus and Adonis, and many of his plays, without being struck with their wondrous music. Those powers are often avoided because they are considered too indelicate for modern minds; but many works which are considered to be the "life of the world," are no more objectionable. In fact, these works are not objectionable at all; for when we take into consideration the age in which they were written, and the freedom of speech which was characteristic of that time, we can read them as they were intended to be read, and were read, when first they were given to the willing world.

The sonnets which Shakespeare wrote are generally known as the Shakespearian Sonnets, and from this fact, many people have the impression that he was the founder of this form. But, as a matter of fact, the peculiar form of this sonnet was introduced into England by Wyatt and Surrey during the reign of Henry VIII. There are also many sonnets by Sidney, Spencer, Daniel, Drayton, Drummond, and others. These sonnets are vastly different from the true Italian sonnets, and in fact only resemble them in the number and length of lines. The English sonnet is far less complicated than the Italian, and many poets, our own Bryant among them, and also England's poet laureate, consider the latter sonnet not as well adapted to our language as the former, and have consequently written the English Sonnet. But however that may be, there are many famous men and fine judges of verse, who sneer at the go-as-you-please style of the English, and affirms that it robs the sonnet of half its beauty. But I am wandering from my subject. Whatever doubt there may be as to the superiority and inferiority of the real sonnets, the ones which I have mentioned, William Shakespeare's, are enough in themselves to constitute a strong argument in favor of the English as a peculiarly beautiful species of verse. Of the sonnet which we quote, (the one hundred and sixteenth), Leigh Hunt has spoken as follows: "It would be difficult to cite a finer passage of moral poetry than this description of the master passion. How true and how ennobling to our nature! We at once recognize in it the abstraction of that conception which has found a dwelling and a name in the familiar forms of Desdemona, Juliet, Imogene, Cordelia, of Romeo, and of Othello, too, if that character be correctly understood." He afterwards says that tho' "Admit impediments" is too prosaic to sing, yet in a poet like Shakespeare who if he had chosen to do so, would have opened his sonnet with a most musical strain, the phrase, in reading, requires a sort of deliberate commencing diguity. We know how much poetry will follow.

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
O no; it is an ever fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknow, although his height be taken.
Love's not Time's fool tho' rosy lips and cheeks
Within her bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even unto the edge of doom.
If this be error and upon me proved,
I never writ, and no man ever loved.

The thirty-third sonnet beginning

Full many a glorious morning have I seen,
Flatter the mountain-tops with soverign eye,

Kissing with golden face the meadows green
Gilding pale streams with heavenly alchemy;

is probably more musical than the one just quoted, the second line being magnificent. The great poet is as happy in his expression in these sonnets, as in his dramas. As fine a sonnet as there is in the whole collection (there are one hundred and fifty-four in all,) is the second—

When forty winters shall besiege thy brow,
And dig deep trenches in thy beauty's field, etc.

It seems weak and common-place to speak of Shakespeare's poetry as beautiful, as musical and powerful; but such it is in a most unusual degree. His pictures of nature in these sonnets are as vivid, as striking and as perfect, as any, perhaps, in his dramas. We could look for example at the seventh.

Lo, in the orient where the gracious light
Lifts up his burning head, each under eye
Doth homage to his new-appearing sight,
Serving with looks his sacred majesty;

Each sonnet is a gem and a complete poem in itself. We can never forget Shakespeare's plays, for they will live as long as the old earth revolves. Let us never forget what a wealth of poetry we have in his sonnets, his lyrics and his ballads.

"Be not too hasty to trust or to admire the teachers of morality; they discourse like angels, but they live like men."—*Samuel Johnson.*

"Never ask a question if you can help it; and never let a thing go unknown for the lack of asking a question if you can't help it."—*Beecher.*

"The truest and purest friendship on earth would fail of meeting the test of critical analysis, on either side, to ascertain beyond the possibility of a doubt its unselfishness, its nobleness, its consistency with all other obligations."—*S. S. Times.*

"Ultimate is 'the law of thought;' this law is consubstantial with the being of the eternal I AM. Being, becoming and animating, or substance, thinking and conscious life, are expressions of a Triad, which may be also represented as will, wisdom and love; as light radiance and warmth; as fountain, stream and united flow; as mind, thought and consciousness; as person, word and life; as Father, Son and Spirit. The Divine Consciousness or Wisdom, consubstantial with the eternal Will, becoming personal in the Son of Man, is the express image of the Father; and Jesus actually, but also mankind ideally, is the Son of God. If all this has a Sabellian or almost a Brahminical sound, its impugners are bound, even on patrsitic grounds, to show how it differs from the doctrine of Justin Martyr, Tertullian, Hippolytus, Origen, and the historian Eusebius.'"—*Topsy-turvy Theology.*

"We long to learn something of our origin. If the evolution hypothesis be correct, even this unsatisfied yearning must have come to us across the ages which separate the unconscious primeval mist from the consciousness of to-day. Fear not the evolution hypothesis. Steady yourselves in its presence upon that faith in the ultimate triumph of truth which was expressed by old Gamaliel when he said: "If it be of God ye cannot overthrow it; if it be of man, it will come to naught." Under the fierce light of scientific inquiry, this hypothesis is sure to be dissipated if it possess not a core of truth. Trust me, its existence as a hypothesis in the mind is quite compatible with the simultaneous existence of all those virtues to which the term Christian has been applied. It does not solve—it does not profess to solve—the ultimate mystery of this universe. It leaves, in fact, that mystery untouched. For granting the nebula and its potential life, the question, whence came they? would still remain to baffle and bewilder us. At bottom, the hypothesis does nothing more than transport the conception of life's origin to an indefinitely distance past.

Those who hold the doctrine of evolution, are by no means ignorant of the uncertainty of their data, and they yield no more to it than a provisional assent. They have but one desire—to know the truth. They have but one fear—to believe a lie. They best know that questions offer themselves to thought which science, as now prosecuted, has not even the tendency to solve. They keep such questions open, and will not tolerate any unnecessary limitations of the horizon of their souls. They have as little fellowship with the atheist who says there is no God, as with the theist who professes to know the mind of God."—*Tyndall.*

The Undergraduate.

Published Monthly During the College Year.

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EDITORIAL.

WE delayed this issue of the Undegradute until after Junior Ex. in order to give our readers a short account of that exercise. By the means we came near making it an "April-fool" number.

IN our last issue the editorial on "College Discipline" was, through a blunder of the printer, divided up into parts and scattered. Those who read the editorial on "Fonetic Spelling" doubtless saw that what appeared to be the last part of it, had little connection with that theme.

IN discussing in our last the "methods of discipline" sometimes adopted in our colleges, we had no reference to the recent case of discipline in this college. In fact we alluded to that case as lightly and carefully as possible. The faculty undertook no such coercion in that case as was referred to in that article. We speak of this because we have understood that on the part of some there was a misapprehension as to the real import of what was said.

ACCORDING to present prospects the Seniors, in order to comply with the faculty's wish to have commencement orations written by the beginning of next term, will have to convert themselves into mediæval recluses during vacation. We imagine that most of these orations are as yet in á chaotic or a nebulous condition.

THE English speaking people are a peculiarly charitable people. Whenever they see their fellows in need they willingly contribute to help them. The sums annually given for benevolent purposes in one way and another are enormous. Our cities are full of orphan asylums, homes for the old and helpless, etc., etc. Associations are in existence and are continually being formed for mutual relief. Only recently in one of our most enterprising Vermont towns the mechanics formed a mutual relief association. Our educational institutions are largely charity institutions. We boast of our free schools. The students in our colleges and theological seminaries are to a great extent beneficiaries.

Charity limited and properly directed is a good thing, but profuse charity without proper restric-

tions is subject to rank abuses. A fundamental idea to be inculcated in the minds of people is that they are dependent on themselves for support. If by charity this notion is in any way undermined, such charity is a positive injury. The more we give, the more we will have to give. In the middle ages the notoin was prevalent that the clerical orders must be supported by almsgiving. The result was that Europe was overrun with wandering beggars who so sapped the life of society that they became intolerable, and, apparently, all that saved Europe from ruin was the fact that these vagrants, in immense numbers, went off in the Crusades to Palestine and were killed off.

The notion is largely prevalent that the world owes every one a living. As one noted writer says, "The world owes some men nothing but a rough coffin and an otherwise worthless place to put it."

We have high authority for saying that if a man will not work he shall not eat. An early English writer of eminence has been the recipient of all sorts of abuse because he laid down some plain and common sense principles relative to society and to the treatment of the poor. Industrious people who are suddenly overtaken by misfortune ought to receive help, but those who are recklessly poor and who go on the principle that they are entitled to a living, have no more claim on society than the writer has on Vanderbilt's fortune. They have never produced any thing to benefit society, so they can claim nothing from it.

The question as to the best methods of dealing with the dependent is, perhaps, an open question; but society for self-protection must be discriminate in bestowing charity. Obviously the industrious who are overtaken by misfortune deserve the first place in our sympathy, and the improvident and indolent the last place. It might seem severe to allow human beings to freeze to death or to starve, but yet it might be the best thing after all for others like them and for society in general. It requires harsh measures sometimes to teach people some things, and the sooner they learn that they are expected to do their best to support themselves the better off they and society will be.

In every community there are always some worthy poor, and some who deserve little attention. By our vagrant law we have been relieved of many of the latter class. In our own village and vicinity this winter efforts have been made to alleviate the condition of some of our families. Doubtless many were suffering and deserved assistance, and we presume such were thankful to those who put themselves out to help them; but to an outsider the results of some charities have been amusing and remind him of casting pearls before swine. It appears that some of the worthy matrons who have received help for their families insist that all garments that are presented to them must be mended in good shape; if not, word is sent back that they do not want any more such assistance. A comfortable coat with a hole in the elbow must be mended properly by the donor in order to be favorably received. We have in mind an able-bodied woman who presented her claim for help, who holds her daily services at one dollar a day and will lie idle unless she can receive that amount. At a reasonable price she could get employment a large part of the time. We were sorry to learn that her wants were promptly attended to and the desired garments were made for her ready for use. Robust boys old enough to earn their own living have been clothed, and all the while they lounge around the streets manfully smoking their cigarettes. We cannot help regarding such giving as out of place. It certainly does not inculcate any independence of character, and if carried on in this way there will be no limit to needs which must be supplied. When we are going down town with our good clothes on, we do not want to have some one say "Here, give me that coat, it is better than mine and I want it." Be charitable, but be discriminate and cautious.

REVIEWS.

THE Atlantic for April is at hand. Its contents are as interesting as usual. It contains three new chapters of Mr. Howell's interesting story, "The Undiscovered Country," and the opening chapters of "The Stillwater Tragedy," a serial story by T. B. Aldrich. This begins in a fascinating way and, although a tragedy, it possesses Mr. Aldrich's wonted humor and narrative charm. These serials are sufficient to make notable any number of any magazine, but the Atlantic has in addition "Clary's Trial," a capital short story by Rose Terry Cooke, "A Canterbury Pilgrimage," one of the most engaging of Richard Grant White's English papers; "The Lost Occasion," a fine poem of Whittier's; some "Verses for a Letter," by Miss Sarah O. Jewett, author of "Old Friends and New;" "Reminiscences of Washington," a chapter of anecdotes and recollections of Jackson's administration; and besides a variety of poems, essays, reviews, and the Contributors' Club. All these make an attractive number of this popular monthly.

The Scribner for April closes the XIXth volume of this magazine. Besides the serials it contains it has a large variety of interesting articles; some historical and others of present interest to readers. Mr. Roe's "Success with Small Fruits" comes to an end. Mr. Schuyler's "Peter the Great" proceeds to a third instalment. Mrs. Burnett's "Louisiana" shows a peculiar genius of the writer. Among the single papers there are some of peculiar interest. Among these are "The Growth of Wood-cut Printing" by Mr. Theodore DeVinne, which is to be followed by a paper on the "Modern Method" of such printing; also "The Orchestra of To-day," by Mr. Sydney Lanier. In this the writer discusses the desirability of encouraging women to engage in this kind of music. "Eighty Miles in Indiana Caverns" is an interestieg account of explorations. "Rocky Mountain Mules" is a funny and instructive article. Besides these there are numerous other articles of interest.

The Cottage Hearth for March comes to hand with its interesting contents. First an account of "The Home Life of the Heroes and Patriots of the Revolution." These are of great historic interest. "Nahwista; A Story of the Colonies," is entertaining. The article on "Two Hemispheres" is instructive. "Living Sponges" is of scientific interest. In short, the tone of all the articles is lofty, and the magazine is peculiarly fitted to accomplish its purpose, "to elevate and ennoble home life."

"THE LITERARY SUCCESS OF THE CENTURY." —An eminent English authority recently pronounced Scribner's Monthly "The greatest literary success of the century." The New England Journal of Education says: "America may well be proud of such a magazine." The Illustrated London News considers it "one of the marvels of the day." The London Illustrated (Penny) Paper says: "With its inimitably finished gems of drawing and engraving, it is the wonder and admiration of the art-world."

The New York Evening Post, Hartford Courant and other papers, speak of the series by Eugene Schuyler on "Peter the Great," as "the most notable event in modern magazine literature." The style is so simple and yet so graphic that it interests not only men of letters but the young, and is read as a text-book in the schools. It is understood that the causes and beginning of Nihilism in Russia will be traced by Mr. Schuyler in the course of his narrative.

Rev. Dr. Eggleston writes of Mr. George W. Cable and his story, "The Grandissimes," in Scribner: "If Cable can hold that gait, the rest of us who write American stories must surrender to him. What a superb piece of work it is!"

Scribner's is the only American periodical that has as yet established a large circulation abroad; the edition in England being 10,500. It now

enters upon its second decade, and the work of winning a second hundred thousand at home. Its readers to-day are estimated at more than half a million.

The publishers of Scribner announce that all new subscribers after this date who take the back numbers, beginning November last, will receive instead of the six unbound numbers the bound volume, November, '75, to April, '80 (containing all of "Success with Small Fruits," and the opening chapters of "Peter the Great," "The Grandissimes," and "Louisiana"), without extra charge. The subscription price is $4 a year.

COMMUNICATIONS.

[The editors do not assume responsibility for the sentiments of the Communication Column.]

Editors of Undergraduate:

Queries are made why the Undergraduate occupies so much space with reviews of Atlantic, Scribner, &c. We understand that the reason is this, that these periodicals are obtained for our reading room by our publishing these reviews, &c., in the Undergraduate. This arrangement was made because it was thought a cheap way to get these periodicals, but as matters really stand it seems to be poor economy. These reviews, &c., occupy space that might be filled with advertisements that would, with far less trouble and cost of type-setting, bring us much more than enough to pay for all these monthlies. We understand that advertisements have been refused for want of space. Several opportunities of getting large pay for little space have been lost on account of these reviews. However, inasmuch as a bargain has been made with the publishers of these periodicals to insert reviews it must be done until the time expires, unless we pay money for these periodicals for the balance of the year. The question is, had we not better do this? We certainly need all the money we can get hold of to keep the Undergraduate on a sound financial basis. X.

Editors of Undergraduate:

One accident that has happened this term we are all sorry for. We believe it to have been purely an accident, for we do not think any one would purposely do it. Reference is made to the breaking of the window over our library door. This glass was costly and was tastily painted with gilt and was really an ornament. As we understand it several were standing in front of the chapel and were throwing snowballs vigorously at students standing at the top of the steps. One of those balls went through the door and hall and library window and damaged the valuable lifesize painting just beyond this door. That this was a serious accident none will deny. The faculty were very reasonable in asking the one who threw the unfortunate ball simply to repair the glass. The damage to the picture they asked nothing for. Fixing the window would be a heavy bill for most of us, but could less be asked? We need not discuss the moral obligation to repair an injury. No one doubts that making reparation is the only manly way. Even college morality is not so degraded as to bring this into question. We apprehend that the person who broke that window knows that he did it. If so, he ought to pay for it even if he has to work out a month to do it. If several balls were thrown at once and one of them chanced to do this damage and if no one knows which one, then all ought to club together and pay damages, for it certainly was an improper place to be throwing snowballs. We hope that by next term we shall see this window repaired, and we hope that the one who broke it will repair it. S.

Editors of Undergraduate:

As a great many people seem to have got the notion that the students of Middlebury College are hostile to law and order, it may be well, perhaps, to remind them of the action which the students have this year taken in regard to the college reading room.

During the past two or three years the reading room had been almost a complete failure, on account of the disorderly and irregular conduct

of the students. The Faculty had done their best to preserve order; but as the students had access to the room at all hours, they had no trouble in selecting for their disorders hours when they were safe from detection.

Finally during the fall term of the present year, the Faculty requested the students to take the matter into their own hands, appealing to college authority only as a last resort. Accordingly they circulated and signed a pledge to refrain from disorder in the reading room, and elected a special committee to have charge of the room and suppress disorders. Under the management of this committee of the students, the reading room has, for the first time within our memory, been in a satisfactory condition. Nor have the committee been called upon to inflict any severe penalties. Since their election there has not, to the knowledge of the writer, been a single important offence against their rules.

Now it seems to us that, by our conduct in this matter, we have shown that we are neither boors nor rowdies, but young men capable of gentlemanly and honorable conduct, when that conduct is left to our own discretion and sense of propriety. The question naturally suggests itself, in view of these facts, "Could not some other existing restraints be removed with equally good results?" But whatever may be thought of this suggestion, we do not hesitate to say, with the instance of the reading room before us, that the opinion that the students of this college are, as a class, naturally inclined to disrespectful and disorderly conduct, is without good foundation.

A STUDENT.

PERSONALS.

'29. Hon. C. T. Hulburd is president of the Eagle River Consolidated Silver Mining Company, office located at 137 Broadway, New York City. The company owns thirty mines in Colorado on Eagle River, Summit County, which they will open in the spring. Mr. Hulburd goes there this month to superintend the work.

'47. Rev. G. C. Strong is pastor of the Congregational church in Winslow, Stephenson county, Ill.

'61. Rev. M. M. Martin is now located at Three Oaks, Mich. He has been for some time in feeble health, but is now so much improved that he is able to preach nearly every Sabbath.

'63. Rev. Lyman H. Blake is pastor of the Immanuel Congregational church, Boston Highlands.

'64. Rev. W. H. Wolcott, of Dudley, Mass., has recently accepted a call from the Congregational church at East Taunton, in that State.

'65. Rev. Evarts Kent, lately pastor of the Congregational church at Michigan City, Ind., has received a call to Clinton Street church, Chicago.

'68. Rev. Charles H. Rowley, who has been for some time preaching at Norwood, N. Y., has recently received a call from the Congregational church at Westford, Mass.

'69. We have received a copy of the Aurora *Weekly News* containing an account of the examinations and closing exercises of the winter term at Jennings Seminary, Aurora, Ill., of which Mr. M. E. Cady is president. The classes in the various departments are reported to have made a fine show, exhibiting evidences of thorough and systematic training. Mr. Cady has now been president of this institution for quite a number of years, and his success is sufficient proof of his eminent abilities as a manager and teacher.

'70. S. A. Giffin has sold out his business in Ludlow and is expecting to remove to Boulder, Colorado, where he will continue the practice of law.

'75. Charles M. Wilds of Bristol, was married on the 10th inst. to Miss Frances A. Wright of this place. On account of the illness of Mrs. Wright the wedding was made an exceedingly quiet one, no invitations whatever being given out.

'78. W. J. Fish recently delivered a lecture at New Haven, which was well received. Mr. Fish is now in St. Paul, Minn., engaged in canvassing for Johnson's Universal Cyclopædia.

'78. J. C. Stapleton is in town.

'79. John W. Chapman has been in town for the past few days.

'79. Henry W. Hulbert has returned from Europe and is now in town.

'80. W. H. Sheldon has finished his course of medical study in New York and has returned to Middlebury.

'80. H. R. Dorr is still laid up by the injury he received from a slip on the ice some weeks ago.

'81. At the recent winter term examinations at Jennings Seminary, Aurora, Ill., the classes in Algebra, Geometry and the Classics under Mr. H. Olin Cady are reported to have acquitted themselves unusually well, reflecting great credit upon their new instructor.

TOWN AND CAMPUS.

"Guess" he'll have to be kept out of chapel after this.

The number of offices on the telegraph line are constantly increasing.

The boy with marbles monopolizes the side walk during these days.

Stiff hats are again in peril from stagings over the walk on Main Street.

The Addison County Journal has assumed a new dress which greatly improves its appearance.

It is to be regretted that our college choir do not think music necessary for the morning exercises.

Many changes have been made this month in our advertising columns which our readers will please notice.

The Middlebury Register displays upon the top of its office, the Smith block, one the largest signs in town.

If the Canada weather prophet has any weather for us, we hope he will bring it on before our coal is burned out.

The roof on Lovett's block is being raised, and we learn the upper floor is to be fitted up for a photographic studio.

Prof.: "Mr. B. what is that word that is written on the board?" Mr. B., "I can't make out the last letter." Prof., "It is f-e-l.'"

Written on the wall in a Freshman's room are these words: "December 31st, swore off smoking;" and underneath "January 1st, swore on again."

Junior to classmate: "Why do they keep that tail hanging up there on the laboratory wall?" "Thereby hangs a tale, of course," said the classmate, as he walked away.

J. E. Gauvin, from Burlington, has reopened the photograph rooms formerly occupied by A. J. Styles and is doing some very fine work. He make an announcement on the second page of this paper.

At the World's Fair of 1879-80, held at Sydney, New South Wales, the first prize for cigarettes, Vanity Fair tobacco, etc., was awarded to W. S. Kimball & Co. of Rochester, N. Y. See their advertisement on the last page.

Bright lad discussing with student: "Where is heaven? Is it away off beyond the stars and moon and sun?" Student: "I don't know exactly where it is." Lad: "Any way, it's a good ways off from *here*, ain't it?" Bad for the college.

It was announced a few days ago that one of the students had got shot in his back. After the excitement had somewhat subsided, said student was seen emptying them out of his boots, and so we concluded no permanent injury was received.

Student to Senior lecturer who seemed to have appropriated to his own use uncredited matter: "Professor, will you please inform me who is the author of that magazine article that you are reading from?" Prof. deliberately, "I believe it is your present lecturer."

Zealous instructor of a juvenile Sunday school class: "With what are the streets of Heaven paved?" Unanimous silence on the part of the class. "What is my ring made of?" said the teacher, holding up his hand before the class. "Brass," shouted a dozen innocent voices in harmony.

Absorbed with but a single thought,
They sat apart from whirl and glare;
She with her head upon his coat,
He with his arm upon her chair.
We nearer draw in stealthy tread
To see what this strange act can mean.
And hear in accents low and sweet
14. 15. 15. 14.

Party spirit does not run very high among the students at this early date, but the most of them have strong preferences for the future president, even now. The following are the preferences of the college with the number in favor of each: Edmunds 30; Grant 5; Blaine 3; Tilden 3; Sherman 2; Bayard, Hancock, Garfield, Wheeler and Hayes, one each.

Mrs. E. H. Higley gave a party Tuesday eve, March 2d, which was one of the pleasantest of the season. Among the guests were the Euterpe Club and a large number of Mrs Higley's friends. The club rendered a short programme to the satisfaction of the guests and doing themselves great credit. Refreshments were served, followed by a social hour and a general good time.

The following is a sample of Sophomoric poetry which was undoubtedly the result of a sudden inspiration from a complete "rush" in a manner that the poem itself may suggest. The words speak for themselves:

"The boys will suck and Prof. don't care,
The boys will suck in Calculus,
The boys will suck most anywhere,
The boys will suck and make no fuss.

Found, on the college grounds, between 3 and 4 o'clock on Thursday, March 18th, a poem (?) which begins as follows:

"I write a rhyme about our Freshman class.
Well, my convictions are that all can pass
Through a crowd, if pushed, annuals if they ride.
Or wherever they are carried or can slide."

The owner can secure the same by proving property and paying damages.

The Heywood Bros. Combination, which exhibited here last week, was not of such a character as to warrant it an andience in this place in the future. There was considerable disturbance during the performance, and it is reported that a few students who were present did not conduct themselves in a manner to reflect credit on themselves or the college. We have many reasons for believing that the students have been charged with much that is due to other parties. We do not claim that they were beyond reproach, but that they have been unjustly censured for what they did not commit.

Which can make the best translation of German poetry, is a matter of rivalry between two of the Seniors. They have been engaged for some time in translating different passages and then submitting these translations for criticism. Senior B. began to realize that he either lacked the genius of a good critic, or else his own poems were very faulty, for Senior P. seemed to be gaining the victory. S. B. thought he would try a little strategy on his rival and so he copied one of Longfellow's best translations from the German and bore it in triumph to the critic. This was at once pronounced the poorest presented, and after pointing out numerous fatal mistakes, S. P. kindly offered to look it over carefully and correct it for him. S, B. left the manuscript and S. P. is burning his midnight oil to make a "smooth and correct translation" of it.

Junior Exhibition came off last evening, March 30, and passed very pleasantly. The plan of employing home talent for music seems much more fitting than the former more extravagant notion that foreign talent must be secured. The hall was well filled with a select audience. The orations showed extensive reading, and some of them evinced much thought. Some deserve honorable mention, but space does not allow any extended notices. We were much interested in the scientific oration on "The Christian Doctrine of Evolution." The colloquy, "A Leaf from College Life," was spicy and full of sharp hits, and mostly true to life. The song by the college quartette entitled "How have I loved thee, Native Land," was well appreciated. The solo, "Good Night, Farewell," by Miss Tupper and the song, "Festival Hymn," by the quartette of male and female voices were both particularly good. As was expected the sophomores and freshmen were on hand with their literature. As a general thing little can be said in commendation of such publications. In these there were some sharp things said. The freshmen's had the advantage of shortness. The sophomores were severely hit by the happy turn made in the colloquy to the effect that heartless and brainless people would get up such a thing as the Ram.

THE COLLEGE WORLD.

There are sixty American students at Berlin.

It is rumored that ladies are admitted to Theta Nu Epsilon, at Cornell.

Thirty men have been dropped from the Sophomore class at Harvard for poor scholarship.

Only 75 out of the 200 Freshmen at Yale passed their entrance examination without conditions.

William and Mary College, for lack of funds, will soon be closed. It held its first commencement 1700.

Dartmouth college students have been deprived of the right of voting by the legislature of New Hampshire.

Class day and class reception have been abolished at Michigan University. A class supper will take their place.

The Mohammedan University in Egypt has 10,000 students and 300 professors. Its only text-book is the Koran.

Harvard has the most completely furnished gymnasium in the country; its cost was $100,000. Augustus Hemenway, a graduate of '75, was the donor of this princely gift.

There are sixty-four college secret societies in this country, having 487 living chapters, and a membership of 65,256. These societies have thirty-five chapter houses. The most expensive one cost $40,000.

There are 425 colleges in the United States, or one to every 100,000 inhabitants. New York has one 320,000; Massachusetts one to 230,000; Connecticut one to 200,000; Rhode Island one to 160,000; Pennsylvania one to 132,000; Illinois one to 100,000; Tennessee one to 95,000; Maryland and Missouri one to 90,000; Ohio one to 80,000; Iowa one to 70,000.

EXCHANGES.

We acknowledge the receipt of the Vassar Miscellany, the Hamilton Literary Monthly, the Targum, the Colby Echo, Madisonensis, the Brunonian, the Occident, the Williams Athenæum, the Syracusan, the College Argus, Washington Jefferson, the Bates Student, the University Press, the Tuftonian, the Tripod, the Volante, the College Record, the College Argus, and the Archangel.

PLUNDER.

In the race for matrimony it is not always the girl that covers the most laps that wins.

An Indiana man has sued for a divorce from his wife on the ground that she whistles while he is reading the Bible.

Junior (taking diet-lectures). "Please repeat." Prof. "How far have you got?" Junior. "I've just got to 'embracing,' sir." Far enough for a Junior.

Scene between Professor and Freshman on Blake Field: "How dare you swear before me, sir?" *Fresh., triumphantly:* "How did I know you wanted to swear first?"

A student writing in the autograph album of a friend quotes (?) this little verse: "Servare te equam in arduis locis," which, being interpreted, means "Don't push your mare on rough roads."

"Yis, yer riverence, all thim names he called me, an', sis I, 'I wouldn't demane meself to lose me timper wid such a low blackgyard', so I jist knocked him over wid the stick and come away."

There was a minister up in Oshkosh,
Who prigged a sermon from Dr. McCosh;
He flew to such flights
In Philosophy's heights,
That his listeners thought it was *bosh*.

Professor: "Which is the most delicate of the senses?" Senior: "The sense of touch." Professor: "Give an example." Senior: "My chum can feel his moustache, but no one else can see it."

Prof. (in Physiology): "Mr. Y., have you ever put your head on any one's breast and listened to the heart beat?" Mr. Y. (blushing): "Yes, sir." Mr. Y. couldn't see why the class laughed.

A Chinese student at Andover wrote in a lady's album the following version of a well-known poem:

"How doth the little sting bug
Improve every sixty minutes
All the day.
Go pickee up sting-bug juice
From flower just got busted."

Scene at Church Door. Soph: "Will you please condescend to sacrifice your own convenience, for the sake of my extreme felicity, by inserting your five digitals. with a part of your contiguous arm, into the regular aperture made by bending my elbow against the perpendicular side of my animal frame?" Girl: "With the most extreme pleasure!"

A clerk not thoroughly acquainted with mercantile business had an order, when the boss was out, for a dozen nuts. On looking at the price found it 25 cents, 30 off, so he took a five-cent

piece from the money-drawer and gave it to the customer and told him to buy somewhere else. When telling the boss he said "I thought I had better save the nuts any way."

A preacher up in Canada who was in the habit of inserting a personal pronoun after the name of an object announced this text; "The Devil goeth about like a roaring lion seeking whom he may devour," and said "We will consider this under three heads, 1st, Who the Devil he was; 2d, Where the Devil he was going to; 3d, What the Devil he was roaring about."

A little 3-year-old playing in the yard on Sunday afternoon was called in by his mother who said, "Georgie, don't you know it is wicked to play on Sunday?" The little fellow answered, "God sees me, don't he?" "Yes," said the mother, and it displeases him very much to see you do so." "Well," rejoined the boy. "He don't say anything about it, so I don't think you ought to."

He was a '79 man and it was night before his final departure from the town. He stood in the front hall with his arm around the girl who had grown two years older under his fostering care. As he gave her one long, parting embrace, the girl looked up into his face and asked "O, T——, when will you see me again?" The '79 man tenderly reached for the door knob and replied—"In Heaven."

A gentleman not extremely given to piety was dismayed by being asked to say grace at a strange table. To refuse and explain would be embarrassing; to comply would be equally so. He chose the latter, and started off briskly with "Oh Lord bless this table." Just here, being unused to the business, he nearly broke down, but, by a gigantic effort, pulled through with "world without end. Yours, respectfully. Amen."

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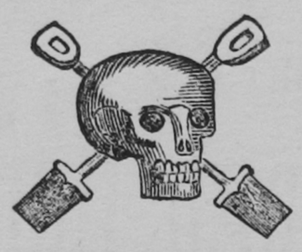

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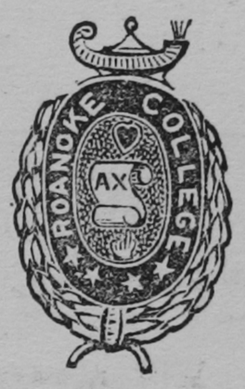

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